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# GRAMMAR

OF THE

# TURKISH LANGUAGE

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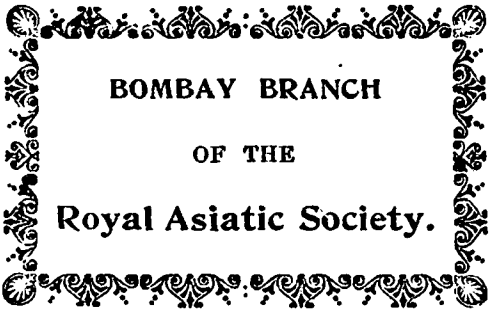
BY

F. L. HOPKINS M. A.

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# ELEMENTARY GRAMMAR

OF THE

# TURKISH LANGUAGE

*WITH A FEW EASY EXERCISES*

47969

BY

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# TURKISH GRAMMAR.

## THE ALPHABET.

| | FORM OF THE LETTERS WHEN STANDING AT | | | | ENGLISH EQUIVALENTS. | |
|---|---|---|---|---|---|---|
| | BEGINNING. | MIDDLE. | END. | ALONE. | | |
| 1 | ا | ـا | ـا | ا | *a* | |
| 2 | بـ | ـبـ | ـب | ب | *b* | |
| 3 | پـ | ـپـ | ـپ | پ | *p* | |
| 4 | تـ | ـتـ | ـت | ت | *t* | |
| 5 | ثـ | ـثـ | ـث | ث | *s* | |
| 6 | جـ | ـجـ | ـج | ج | *dj* | |
| 7 | چـ | ـچـ | ـچ | چ | *tch* | |
| 8 | حـ | ـحـ | ـح | ح | *h* | |
| 9 | خـ | ـخـ | ـخ | خ | *kh* | Sounded as a very hard *h*. |
| 10 | د | ـد | ـد | د | *d* | At the beginning of words sometimes as *t*. |
| 11 | ذ | ـذ | ـذ | ذ | *z* | |
| 12 | ر | ـر | ـر | ر | *r* | |
| 13 | ز | ـز | ـز | ز | *z* | |
| 14 | ژ | ـژ | ـژ | ژ | *zh* | |
| 15 | سـ | ـسـ | ـس | س | *s* | |
| 16 | شـ | ـشـ | ـش | ش | *sh* | |
| 17 | صـ | ـصـ | ـص | ص | *s* | |
| 18 | ضـ | ـضـ | ـض | ض | *z* | |
| 19 | طـ | ـطـ | ـط | ط | *t* | |
| 20 | ظـ | ـظـ | ـظ | ظ | *z* | |

| | FORM OF THE LETTERS WHEN STANDING AT | | | | ENGLISH EQUIVALENTS. | |
|---|---|---|---|---|---|---|
| | BEGINNING. | MIDDLE. | END. | ALONE. | | |
| 21 | ع | ـعـ | ـع | ع | | A vowel sound, and sometimes not sounded. |
| 22 | غ | ـغـ | ـغ | غ | *gh* | |
| 23 | ف | ـفـ | ـف | ف | *f* | |
| 24 | ق | ـقـ | ـق | ق | *k* | |
| 25 | ک | ـکـ | ـك | ك | *k* | |
| 26 | .. | .. | .. | .. | *g* | |
| 27 | .. | .. | .. | .. | *ng, ny* | Three dots are sometimes placed over this letter, ڭ. |
| 28 | ل | ـلـ | ـل | ل | *l* | |
| 29 | م | ـمـ | ـم | م | *m* | |
| 30 | ن | ـنـ | ـن | ن | *n* | |
| 31 | و | ـوـ | ـو | و | *v* | As *h* at the beginning and in the middle of words, at the end as *eh* or *a*. |
| 32 | ه | ـهـ | ـه | ه | *h* | |
| 33 | ی | ـیـ | ـی | ی | *y* | |

Besides these letters, there are three vowel points, indicating sounds nearly corresponding to *a*, *i*, and *u*; as, however, these are not printed, they afford no assistance to the student. The sound to be given to any combination of consonants can only be learned by experience.

To acquire some familiarity with the forms of the letters the student can turn to any of the vocabularies attached to the exercises, where the Turkish words are written with English characters by the side of them, and to Tale I, page 7, where the English text is given below the Turkish.

These letters have, in particular words, values differing from those given in the table:

ب at the end of the present participle being sounded as *p*.

ب at the commencement of words or between two vowels is frequently sounded as *d*.

The diphthong او is generally sounded as *o*, *oo*, or *u*. This combination may, however, be sounded as *i*, *ev*, *ai*, or *ey*.

ڭ, marked as *ng* in the table, is frequently written as *ñ*. The three letters numbered 25, 26, and 27 are generally printed alike.

It will be seen that ا, د, ذ, ر, ز, ژ, و are never joined to the letter following them, so that in the middle of a word they have the same shape as at the end.

When ل *l* and ا *a* occur together they are joined as ﻻ. Turkish is read from right to left.

---

There is no definite article in Turkish.

The numeral بر *bir*, one, is used as the indefinite article, 'a' or 'an.'

There are two numbers, the singular and the plural. The nominative plural is formed by the addition of لر *ler* to the nominative singular: ات *at*, the horse; اتلر *atler*, the horses: كدى *kedy*, the cat; كديلر *kediler*, the cats: اتمكجى *etmekdji*, the baker; اتمكجيلر *etmekdjiler*, the bakers.

## THE NOUN SUBSTANTIVE.

There are two declensions, the first for words ending in a consonant, the second for those ending in a vowel. The cases and their terminations will be understood from the following examples.

**First Declension.** Words ending in a consonant:—

| | SINGULAR. | PLURAL. |
|---|---|---|
| N. | كون *goon*, the day. | كونلر *goonler*, the days. |
| G. | كونك *goonuñ*, of the day. | كونلرك *goonleruñ*, of the days. |
| D. | كونه *gooneh*, to the day. | كونلره *goonlereh*, to the days. |
| Ac. | كونى *goony*, the day. | كونلرى *goonlery*, the days. |
| L. | كوندە *goondeh*, in the day. | كونلردە *goonlerdeh*, in the days. |
| Ab. | كوندن *goondan*, from the day. | كونلردن *goonlerdan*, from the days. |

Words ending in ای are of the first declension: سراى *serai*, palace; Genitive سرايك *serayiñ*; Dative سرايه *serayah*, etc.: چاى *tchay*, a river; چايك *tchayiñ*, of a river. Words ending in ق and ڭ change these letters, in forming the first four cases of the singular, into غ and ڭ *g*, except in a few monosyllables. In the other cases and in the plural, however, the ق and ڭ are retained: Ex. صندق *sanduk*, the box; صندقلر the boxes; صندغك *sandugyñ*, of the box: قلپق *kalpak*, the cap; قلپغه *kalpageh*, to the cap:

كوپك *keupek*, the dog; كوپكك *keupeghuñ*, of the dog; كوپكلر *keupekler*, the dogs. But خلق *khalk*, people; Genitive خلقك *khalkiñ*, etc. Words ending in ت in general change this ت into د, in all the cases of the singular, قورت *koort*, the wolf; قوردك *koorduñ*, of the wolf, etc.: but in the plural the ت is retained, قورتلر *koortler*, the wolves. In ات *at*, the horse, the ت is retained, اتك *atıñ*, of the horse; اته *ateh*, to the horse, etc.

**Second Declension.** Words ending in a vowel:—

| | | |
|---|---|---|
| Nominative | قپو | *kapoo*, the gate. |
| Genitive | قپونك | *kapoonuñ*, of the gate. |
| Dative | قپويه | *kapooya*, to the gate. |
| Accusative | قپويى | *kapooyi*, the gate. |
| Locative | قپوده | *kapooda*, in the gate. |
| Ablative | قپودن | *kapoodan*, from the gate. |

The plural is formed as in the first declension: قپولر *kapooler*, قپولرك *kapooleruñ*, etc.: Ex. كمى *goomy*, the ship; كمينك *goominiñ*, of the ship: كوپرى *keupry*, the bridge; كوپرينك *keupruniñ*, of the bridge: اطه *ada*, the island; اطهنك *adaniñ*, of the island; اطهيه *adayeh*, to the island. But صو *soo*, water, has صويك *sooÿooñ*, in the genitive, instead of صوئك, but all the other cases are regular. It is to be remarked that او *ev*, the house, has اوك *eveñ*, of the house, etc., and is of the first declension.

In the Turkish grammar there are no genders. Beings of different sexes are in general distinguished by different names: Ex. بوغا *boogha*, the bull; اينك *inek*, the cow; خروس *khoros*, the cock; طاوق *ta,ouk*, the hen; ات *at*, the horse; قسراق *kisrak*, the mare. When, however, there are not two words for the individuals of different sexes, they are distinguished by the use of the common name preceded by ار *er*, man, and قز *kiz*, girl, or قارى *kary*, woman, in the case of persons, and اركك *erkek*, male, and ديشى *dishy*, female, in the case of animals.

قرنداش *karandash*, of the same mother; ار قرنداش brother; قز قرنداش *kiz karandash*, sister; اشجى *ashdjy*, cook; ار آشجى *er ashdjy*, man-cook; قارى اشجى *kary ashdjy*, woman-cook; اركك اشك *erkek eshek*, a jackass; دشى اشك *dishy eshek*, a jenny.

The following cases are to be observed: انكليز *Inglis*, the English-

man; انكليز قاريسى *Inglis carisy*, the Englishwoman: فرانسز *Frensis*, the Frenchman; فرانسز قاريسى *Frensis carisy*, the Frenchwoman. See next article.

When two substantives stand together, one describing the nature, value, quality, object or ownership of the other, the genitive case of the noun describing is used, and it is placed before the other word which has the termination ى *y* or سى *sy* added to it, according as it ends in a consonant or a vowel: قزك صندغى *kiziñ sandughi*, the girl's box; ادمك اتى *adamiñ aty*, the horse of the man. Very often, however, the termination of the genitive is omitted; this is generally the case when the omission will not render the meaning doubtful: او صاحبى *ev sahiby*, the master of the house.

When one substantive denotes the material or magnitude of the other, they may be placed together in the nominative without any alteration; as, بر دمر چكيج *bir demir tchekidj*, an iron hammer; دورت ارشين بز *dürt arshin bez*, four arshins of linen.

It is to be remarked that the combination of words given above may be conveniently considered as single words. They are then declinable according to the rules given above:—

Nom. ادمك اتى *adamiñ aty*, the horse of the man.
Gen. ادمك اتينك *adamiñ atiniñ*, of the horse of the man.
Dat. ادمك اتيه *adamiñ atiya*, to the horse of the man, etc.

ادمك اتينك ايرى *adamiñ atiniñ eyeri*, the saddle of the man's horse.

## THE ADJECTIVE.

The adjective in Turkish is not declined. When it is used to attribute a quality it stands before the substantive, and when as a predicate it follows; as, بر طوغرو ادم *bir doghroo adam*, a just man; بو ادم ادب در *boo adem edeb dir*, this man is polite; بر كوزل قز *bir guzel kez*, a pretty girl.

The comparative is formed by strengthening the positive with the word دخى *dahe;* as, دخى بيوك *dahe booyook*, greater. It is also formed by placing the word compared in the ablative case before the positive: اودن بيوك *evdan booyook*, larger than the house. The comparative is also formed by the use of the termination رك or رق *rek:* اسكى *eske*, old; اسكيرك *eskerek*, older. When the word ends in ك or ق, this letter is omitted in the comparative: كوچك *kutchek*,

small; كوچرك *kutchuruk*, smaller. This manner of forming the comparative is not, however, common.

The superlative is formed by placing the particle پك *pek*, اڭ *eñ*, چوق *tchok*, all meaning 'very,' before the positive; as, اڭ ايو *eñ aye*, the best; literally, very good. It is also formed by placing the positive with a final ى or سى, according as the word ends in a consonant or a vowel, after a substantive in the genitive or ablative plural; as, ادملرڭ ايوسى *ademleriñ ayesy*, the best man. The following examples, exhibiting other methods for forming comparatives, should be attended to: ايو *aye*, good; دخى زياده ايو *dahy ziade aye*, better (literally, still more good); جملهدن ايو *djumladan aye*, best (literally, than all good); شدت ايله *shedit illeh*, with violence, very violent; شدتله صوغوق *shedit illeh sooghook*, very cold.

VOCABULARY.

| | | |
|---|---|---|
| كوز *guz*, eye. | شهر *shehir*, city. | و *veh*, and. |
| اوت *ot*, grass. | قدح *kadeh*, glass. | خسته *khasta*, sick. |
| اتش *atesh*, fire. | طبق *tabac*, plate. | طوغرو *toogroo*, just, straight. |
| بالق *balik*, fish. | قرا *kara*, black. | بو *boo*, this. |
| كباب *kebab*, roast meat. | اق *ak*, white. | ايراق *irak*, far. |
| چوربا *tchorba*, soup. | رنك *reng*, colour. | در *dir*, is. |
| پيره *pireh*, flea. | دكان *dukan*, shop. | درلر *dirler*, are, for which در is generally used. |
| قاز *kaz*, goose. | صارى *sary*, yellow. | |
| سود *sood*, milk. | يشل *yeshel*, green. | |
| صو *soo*, water. | ارپا *arpa*, barley. | صوق *söök*, صوغوق *sooghook*, } cold. |
| بچق *bitchak*, knife. | قزل *kizel*, red. | |
| قورقو *korkoo*, fear. | قاتى *katy*, hard. | كيرلو *kirlu*, dirty. |
| فنا *fena*, bad. | تنبل *tenbil*, idle. | سميز *semiz*, fat. |
| باش *bash*, head. | تميز *temiz*, clean. | ات *et*, meat. |
| اميد *umid*, hope. | زنكين *zenguin*, rich. | |
| كوى *keuy*, village. | كوچك *kutchuk*, little. | |

In Turkish the immediate object of the transitive verb is placed in the nominative or sometimes in the accusative case. When the verb has in addition a remote object, this is placed in the dative: قز بر ادم كوردى *kiz bir adam gurdy*, the girl saw a man; ادم كتاب قزه ويردى *adam ketab kizeh verdy*, the man gave the girl a book. It is to be noted that the verb is placed at the end of the sentence.

See page 16.

## Exercise I.

برزنکین ادم. ایو ادملر. برسمیز قاز. تنبل اوغلانلر. بر بیوك اوغلان و بر کوچك قز. شهر بیوك در. بو اوپا فنا در. بو چوربا صوق در. دوکان ایراق در. قاری خسته در. دمر قتی در. ایو ادم طوغرو در. زنکین ادملر تنبل در. طبق تمیز در. بو اوت یشل در. بچق و قدح قره در. قاز و طاوق اق در. بو اتك باشی کوزل در. بو ادملر اینکی خسته در. ادم و اوغلان اوده درلر. اوغلانك بچقی صندغده در. کوی شهردن ایراق در. بو کوینك دوکانلری کوچك در.

## Exercise II.

بو چوربا پك صوق در. بر قاز طاوقدن بیوك در. بو اشك پك بیوك و ات کوچك در. بالغك باشی طابقدن بیوك در. کویدن شهر بیوك در. بو شهر اك کوزل در. بو بچق جملهدن ایودر. بو قز بر قزل صندغی کوردی. ادم قره صندوغی اوغلانه ویردی. بو ادم بر اق بالق کوردی. ادملر اینکی کویده در.

This milk is good. A glass of milk. This tobacco is very bad. The goose's eye is blue. This fish is red. The goose in the shop is very small. There are fleas in the city and in the village. The fleas in the city are very large. Barley is yellow, and grass is green. The roast meat is fat, the soup is cold, and the plates are dirty. The boy's cap is black. The bridge and the gate are in the city. The iron of the knife is bad. The dog is cleaner than the wolf. The fat goose is bigger than the fish. It is colder in the village than in the city.

## Tale I.

بر کوینك [1] تورکلری بر کون بازارلو شهره [2] واردیلر [3] چون کوینك [4] کرو [5] یقینده کلدیلر [6] قرنلری [6] اچقدی [7] صوغانله اتمك [8] یدیلر و اول صوغانك [9] اجیسی تورکلرك کوزندن [10] یاش [10] چقاردی [11] مکر اوغلانجقلری بابالرینه [12] قارشو [12] واردیلر کوردیلر بابالرینك کوزلرندن یاش [13] اقر کمسه [14] اولوب [15] اغلرلر [16] صاندیلر [17] خبر [18] صورمدین [19] سکرتدیلر کوینه کلوب کمسه [20] اولمش بابالرمز [21] اغلشو کلیورلر دیدیلر [22] پش عورتلر دخی اولردن [23] چیقوب [24] فغان [24] ایلدیلر اغلشو ارلرینه قرشو واردیلر تورکلر چون انلری [25] اویله کوردیلر انلر دخی ادم اولدی صاندیلر اغلشدیلر و نه [26] دکلو [27] روستایی وار ایسه [28] قامو کوینك ایچنه [29] جمع [29] اولوب بر [30] غریو [31] قوپردیلر کیم [32] وصفه [32] کلمزدی [33] هله [33] عاقابت [34] کتخدالر [35] اورتا یره

[36] كيروب [37] امر [38] اللهك در [39] صبر اتمك [40] كرك [41] ديو بونلرى [42] ديكدردىلر
بازاردن [43] كلن تركلر [44] صوردىلر كيم [45] اولدى كويده ديو [46] ايتدىلر والله
كويدن كمسه [47] اولمدى شهرده كيم اولدي ديدىلر انلر دجى كمسه
اولمدى ديدىلر صوردىلر كوردىلر كه قامو اوغلان سوزنه [48] اناندقلر [49] يچون
[50] دويله اولديلر.

VOCABULARY.

[1] The Turks [2] went [3] when [4] back [5] near [6] they were hungry [7] with onion [8] they ate [9] bitterness, heat [10] caused tears to flow [11] but [12] come opposite [13] flow [14] dying [15] they are weeping [16] they thought [17] news [18] without asking [19] they run [20] is dead [21] weeping [22] then [23] going out [24] make a lamentation [25] thus [26] as many [27] villagers [28] all [29] collecting together in [30] cry [31] raised [32] impossible to describe [33] at last [34] the heads of the families [35] centre [36] coming [37] will [38] of God [39] patience [40] necessary [41] saying [42] become calm [43] coming [44] enquired [45] is dead [46] they said [47] not dead [48] belief [49] on account of [50] thus.

Transcription in English characters.

*Bir keuyning turklery bir goon bazarloo shehereh vardyler tchun keuyning geroo yikininneh geldiler carnlery atchdy suganileh atmek yediler veh ol suganing adjysy turklering guzindan yash tchikardy meyer ooglandjiklery babalerineh carshu vardiler gurdiler babalerining guzlerindan yash akar kimseh ooloop aghlarler sandiler khaber surmidyn seghirtdiler keuyneh geloop kimseh oolmish babalermiz aghlashoo geliurerler dediler pesh avretler dakhi evlerdan tchikub fagan ildiler aghlashu erlerineh carshu vardiler turkler tchun anlery oo-ileh guerdiler anler dakhi adam ooldy sandiler aghlashdiler veh neh denghu rustayi var isseh kamoo keuyning itchineh djem oloop bir ghiriv koopardiler kim vasfeh gelmezdy heleh akibet ketkhudaler oorta yereh gyrup amry allahing dir saber etmek gerek diu bunlery dikderdiler bazardan gelan turkler surdiler kim ooldy keuydeh diu itdiler wallah keuydan kimseh oolmidy sheherdeh kim ooldy didiler anler dakhy kimseh oolmidy didiler surdiler guerdiler keh kamu ooglan suzineh anandukleritchun booileh oldiler.*

## THE PRONOUNS.

The personal pronouns are declined as follows:—

| | SINGULAR. | PLURAL. |
|---|---|---|
| N. | بن *ben*, I. | بز & بزلر *bizler* & *biz*, we. |
| G. | بنم *benim*, of me. | بزم *bizim*, of us. |
| D. | بکا *banya*, to me. | بزه *bizeh*, to us. |
| Ac. | بنی *beny*, me. | بزی *bizi*, us. |
| L. | بنده *bende*, in me. | بزده *bizde*, in us. |
| Ab. | بندن *bendan*, from me. | بزدن *bizdan*, from us. |
| N. | سن *sen*, thou. | سز *siz*, you. |
| G. | سنك *seniñ*, of you. | سزك *sizeñ*, of you. |
| D. | سکا *sanya*, to you. | سزه *sizeh*, to you. |
| Ac. | سنی *seny*, you. | سزی *sizi*, you. |
| L. | سنده *senda*, in you. | سزده *sizde*, in you. |
| Ab. | سندن *sendan*, from you. | سزدن *sizdan*, from you. |
| N. | او & اول *o* & *ol*, he, she, or it. | انلر *anlar*, they. |
| G. | انك *anuñ*, of him, etc. | انلرك *anlariñ*, of them. |
| D. | اکا *anya*, to him, etc. | انلره *anlareh*, to them. |
| Ac. | انی *ani*, him, etc. | انلری *anlary*, them. |
| L. | انده *anda*, in him, etc. | انلرده *anlardeh*, in them. |
| Ab. | اندن *andan*, from him. | انلردن *anlardan*, from them. |

او and اول are also used as demonstrative pronouns, and then mean—this, that, this here, that there; they are then also declined as above. The other demonstrative pronouns are بو *boo*, شو *shoo*, اشبو *ishboo*, this, that, the same. They are declined in the same way:—

| | SINGULAR. | PLURAL. |
|---|---|---|
| Nom. | بو *boo*, this. | بونلر *boonlar*, these. |
| Gen. | بونك *boonuñ*, of this. | بونلرك *boonleren*, of these. |
| Dat. | بوکه *boonya*, to this. | بونلره *boonlera*, to these. |
| Acc. | بونی *boony*, this. | بونلری *boonlery*, these. |
| Loc. | بونده *boonda*, in this. | بونلرده *boonlerde*, in these. |
| Abl. | بوندن *boondan*, from this. | بونلردن *boonlerdan*, from these. |

بو *boo* refers to near objects; شو *shoo*, to those more remote; اشبو *ishboo*, to those nearest of all.

The genitive cases of the personal pronouns are used as possessive pronouns. The common usage, however, is to place at the end of the substantives the letters م, ك, ى (or سى after a vowel), مز, كز, لرى; the method will be understood from the example: كتاب *ketab*, the book, instead of بنم كتاب *benim ketab*, my book:—

| | |
|---|---|
| كتابم *kitabim*, my book. | كتابمز *kitabimiz*, our book. |
| كتابك *kitabiñ*, thy book. | كتابكز *kitabiñiz*, your book. |
| كتابى *kitaby*, his book. | كتابلرى *kitablery*, their book. |

انا *ana*, the mother; انام *anam*, my mother; اناسى *anasy*, his mother.

The words formed as above are declinable like other substantives, but the pronominal affixes are placed after the ر of the plural.

| SINGULAR. | PLURAL. |
|---|---|
| Nom. كتابم *kitabim*, my book. | كتابلرم *kitablerim*, my books. |
| Gen. كتابمك *kitabemiñ*, of my book. | كتابلرمك *kitablerimiñ*, of my books. |
| Nom. قلمك *kalemiñ*, your pen. | قلملرك *kalemleriñ*, your pens. |
| Gen. قلمكك *kalemiñiñ*, of your pen. | قلملركك *kalemleriñeñ*, of your pens. |
| Nom. قپومز *kapoomiz*, our door. | قپولرمز *kapulermiz*, our doors. |
| Gen. قپومزك *kapoomiziñ*, of our door. | قپولرمزك *kapulermiziñ*, of our doors. |

Words ending in ق and ك change those letters into غ and گ (soft); as, صندق, the box; صندغم *sandughim*, my box.

SINGULAR.

| | |
|---|---|
| Nom. | عورتى *avrety*, his wife. |
| Gen. | عورتنك *avreteniñ*, of his wife. |
| Dat. | عورتنه *avretineh*, to his wife. |
| Acc. | عورتنى *avretiny*, his wife. |
| Loc. | عورتنده *avretindeh*, in his wife. |
| Abl. | عورتندن *avretindan*, from his wife. |

PLURAL.

| | |
|---|---|
| Nom. | عورتلرى *avretlere*, his wives. |
| Gen. | عورتلرينك *avretleriniñ*, of his wives. |
| Dat. | عورتلرينه *avretlerineh*, to his wives. |
| Acc. | عورتلرينى *avretleriny*, his wives. |
| Loc. | عورتلرينده *avretlerindeh*, in his wives. |
| Abl. | عورتلريندن *avretlerindan*, from his wives. |

| | SINGULAR. | |
|---|---|---|
| Nom. | اناسی *anasy*, his mother. | The plural is the same as in words ending in a consonant. |
| Gen. | اناسینك *anasiniñ*, of his mother. | |
| Dat. | اناسینه *anasina*, to his mother. | |
| Acc. | اناسینی and اناسین *anasiny*, his mother. | |
| Loc. | اناسینده *anasinda*, in his mother. | |
| Abl. | اناسیندن *anasindan*, from his mother. | |

It will be observed that in the plural the words standing by themselves with the affix of the third person are capable of receiving four interpretations: سوزلری *suzlery* may mean either—his words, their word, or their words; or it may be the accusative plural, and be only—the words. To avoid this, the personal pronoun may be added, انلرك سوزلری *their* words. For emphasis, too, the possessive pronoun is often used in addition to the pronominal endings; as, بنم کتابم *benim ketabim*, my book.

The interrogative pronouns کم, کیم *kim*, who? and نه *neh*, what? are declined like substantives of the first and second declensions respectively. In the ablative singular and the whole of the plural the letter ه of نه is, however, omitted. It is also sometimes omitted from the dative singular. The interrogative قنغی *kanghy*, what? what kind of? is indeclinable. قنغی is used also in the sense which, whichever. These all take the possessive suffixes, قنغیمز *kanghymiz*, which of us? نهم وار *neh-m var*, what have I? The following interrogatives are in use: نصل *nasil*, what kind of? نیجه *nidje*, how many? نه قدر or نقدر *nekadar*, how much? نره, نرده *nereh* or *neredeh*, where? نیچون *nitchun*, why? قاچ *katch*, how many? قاچ کره *katch kereh*, how many times? نردن *neredan*, whence? قاچه *katcha*, for how much? The substantive following these interrogatives usually remains in the singular, and is often in the genitive.

The relative pronouns who, which, that, are translated commonly by که *keh*, more rarely by کیم *kim* or کم. It is declined in the genitive که انك. The remainder of the cases are formed by the use of the corresponding cases of اول. The nominative plural, however, is the same as the nominative singular.

The terminations کی and غی *ki* are used to form possessive pronouns and adjectives; as, بنمکی *benimki*, my own, that which

belongs to me; قزكى *keziñky*, that which belongs to the girl; المدهكى قلج *elemdeki kilidj*, the sword that is in my hand; اغزكدهكى دلك *aghazeñdaki diliñ*, your tongue that is in your mouth; هوادهكى قوشلر *havadaghy cushler*, the birds in the air; يارينكى *yarinki*, to-morrow's.

The reflectives كندو and كندى *kendy*, self, are declined like other words ending in a vowel.

The reflective pronouns are built up by the use of the pronominal endings with كندى; as, كنديم *kendim*, I myself; Genitive, كنديمك *kendimiñ*; Dative كنديمه, etc. كنديمز *kendymez*, we ourselves; كندوك *kenduñ*, thou thyself; كنديسى *kendisy*, he himself.

بر كمسه *bir kimseh*, a certain person, somebody, some one; هر *hehr*, all; هر برى and هر بر *hehr biry* and *hehr bir*, each, every one; هپسى *hepissy*, all; هر كم *hehr kem*, whoever; هر نه *hehr neh*, whatever; هيچ بر كمسه *hitch bir kimseh*, no one; هيچ بر شى *hitch bir shey*, nothing; بر ... اولبر *bir ... olbir*, the one ... the other; بو اولبرى *boo ... olbery*, this ... the other; بر از *bir az*, a little, some; كمى ... كمى *kimy ... kimy*, some ... the others, one another.

بورادە *booradeh*, here; اورادە *ooradeh*, there.

VOCABULARY.

| | |
|---|---|
| حاضر *hazer*, prepared, ready. | پنجرە *pendjere*, window. |
| باجاق *badjak*, leg. | وار or واردر *var* or *vardir*, have, has, is used with words with the pronominal affix, اوم وار *evim var*, I have a house. |
| يول *yol*, road. | |
| كلدى *geldy*, has come. | |
| الدى *aldy*, he took. | |

The particle مى *my* is used in making an enquiry. It is attached to the word about which the enquiry is made: اوك وارمى *eviñ varmy*, have you a house? شهردن كلديمى *sheherdan geldymy*, has he come from the city? Had the enquiry been as to whether he had come from the city, when it was possible that he might have come from the village, the مى would have been differently used, شهردنمى كلدى *sheherdanmy geldy*, has he come from the city?

The مى is also used when the enquiry is not direct, بقهلم ايومى در *bacalim eyehmy dir*, let me see whether he is good, or, literally, let me see 'Is he good?' The interrogative particle is omitted after an interrogative pronoun, and frequently also in speaking when by the manner or tone its absence can be supplied.

## Exercise III.

بو کیم در. قز قرنداشم در. بو اوغلانك باباسی نره‌ده در. اومده در. انکلیز کتابمی قاریسیه ویردی. دکانك بیوك در. دکانکك پنجره‌سی کوزل در. بو ادم صندغمی الدی نره‌ده در. شهره‌ده در. اتلرك اك ایو درلر. اتلرمز اشکلریدن بیوك درلر. کم گلدی. قرنداشکزی کوردی. بو او کمك در. کندی بکا ویردی. اول بچق کندینك صندغندن ویردی. بابانك شونی بکا ویردی. او درکه کوردی. کیم گلدی. قرنداشمز کویدن گلدی. اومدن یولی فنا در. هیچ بر کمسه گلدی. بر ادم بکا اول بر کتابلری ویردی. هر شی حاضرمی.

## Exercise IV.

قز قراندشك وارمی. امیدك وارمی. بو شهره‌ده قاچ ادم وار. بونه کتاب در. انی کیمه ویردی. سزده بر از اتمك وارمی. بر اتك قاچ بجاغی وار. کوپککك دورت ایاغی واردر. کتابلرم اوده درلر. اتلرك بورا‌ده دگلمی بو اوم در بیوك دگلمی. بو بالق قاچه. بر کمسه شهردن گلدی. هر کیم اوده تنبل در. بر از صو چوقدن ایو در. بو قازك اتی اك قره در. بر اوغلانه بر بچاقی او برینه کتابی ویردی. اتلر حاضرمی. اتلرم حاضر دراما اتلرکز کویده درلر. بو کونکی یمورطه یارینکی طاوقدن ایو در.

## The Numerals.

The cardinal numbers with the Arabic signs for them are—

| | | | |
|---|---|---|---|
| ۱ | بر *bir*, one. | ۲۰ | یکرمی *yirmi*, twenty. |
| ۲ | ایکی *iki*, two. | ۲۱ | یکرمیبر *yirmibir*, twenty-one. |
| ۳ | اوچ *utch*, three. | ۳۰ | اوتوز *otuz*, thirty. |
| ٤, ۴ | دورت *durt*, four. | ۴۰ | قرق *kirk*, forty. |
| ۵ | بش *besh*, five. | ۵۰ | اللی *elly*, fifty. |
| ٦ | التی *alty*, six. | ٦۰ | التمش *altmish*, sixty. |
| ۷ | یدی *yedi*, seven. | ۷۰ | یتمش *yetmish*, seventy. |
| ۸ | سکز *sekiz*, eight. | ۸۰ | سکسن *seksen*, eighty. |
| ۹ | طقوز *dokuz*, nine. | ۹۰ | طقسان *doksan*, ninety. |
| ۱۰ | اون *on*, ten. | ۱۰۰ | یوز *yuz*, hundred. |
| ۱۱ | اون بر *on bir*, eleven. | ۲۰۰ | ایکی یوز *iki yuz*, two hundred. |
| ۱۲ | اون ایکی *on iki*, twelve. | ۱۰۰۰ | بیك *bing*, thousand. |
| | | ۱۰۰۰۰ | اون بیك *on bing*, ten thousand. |

These words are indeclinable: the substantive with them remains in the singular; as, اون ادم *on adem*, ten men; يوز قرق اوچ ات *yuz kirk utch at*, one hundred and forty-three horses. The verb also may remain in the singular. Very often the substantive is put in the genitive: اون ادمك *on adamiñ*, or اونى ادمك *adamiñ ony*, ten men.

The ordinals are formed by adding نجى *ndji* to the cardinal numbers: برنجى *birindji*, the first; ايكنجى *ikindji*, the second; يكرمنجى *yirmindji*, the twentieth. The ordinals are declinable, and are placed before the subject counted.

The interrogative قاچ *katch*, how many? takes the ordinal termination: قاچنجى *katchindji*, which in the series?

The ordinals take the pronominal termination: دورتنجيمز *durtindjimiz*, the fourth of us.

The cardinal and ordinal numbers take the affixes ى or سى *sy*, and then have the meanings برى *biry*, a person, a certain person; ايكنجيسى *ikindjisy*, the second person.

The distributives are formed by the addition of ر *ir* to cardinal numbers ending in a consonant, and شر *shir* to those ending in ى; as, برر *birer*, by ones; ايكيشر *ikisher*, by twos. When several numbers are used, the first only takes the termination: دورتر يوز *durtir yuz*, by four hundreds; ادملره بشر غروش ويرر *ademlereh besher grush virir*, give the men five piasters apiece.

The fractional numbers are formed by the addition of ده or دن to the number forming the denominator: اوچده بر *utchdeh bir*, one third; اوندن يدى *ondan yedy*, seven-tenths. Commonly, however, يارم or ياری *yarim* or *yary*, and نصف *nysf* are used for one half, and چيرك *tchirek*, a quarter; يارم ساعت *yarim sa-at*, half an hour; اوچ چيرك ساعت *utch tchirak sa-at*, three quarters of an hour. In place of يارم the word بوچق *bootchook* is used when it makes up a part of a larger number; as, ايكى بوچق ساعت *iky bootchook sa-at*, two and a half hours. Fractions may also be expressed by using the ordinal numbers followed by پای *pai*: ايكنجى پای, a half; عسكر ١٦٠٠٠ دركه نصف سواريلر, the army is sixteen thousand, of which half is cavalry.

The termination لك or لق *lyk* is added to the numerals or to the

noun accompanying the numeral, as below: بشلك *beshlik*, a piece containing five; قرق غروشلك كتاب *kirk grooshlek kitab*, a book worth forty piasters; بش يوز پارهلك بالطه *besh yuz parehlik balta*, an axe worth five hundred para; اوچ ايلق *utch ailek*, every three months, and once in three months.

The numerical adverbs once, twice, etc. are formed by using كز *kez*, كره *kere*, سفر *sefer*, with the cardinal numbers: بر كره *bir kere*, once; ايكى كره *iki kere*, twice.

The multiplicatives are formed by using قات *kat* after the cardinal numbers: اون قات *on kat*, tenfold.

The Arabic words اول *evvel* and اولكى *evvelky*, first, are in common use. The word الك *ilk*, first, early, is also sometimes used.

In speaking of a number of men or things it is not unusual to employ an auxiliary word, as, for instance, باش *bash*, in the case of animals: Ex. اون باش اينك *on bash inek*, ten (head of) cows. In the case of persons, كشى *kishy* or نفر *nefer* is used. In the case of animals, باش *bash* or راس *ras*. In the case of things, قطع *kute*, عدد *aded*, or دانه *dana* are the words most frequently used; عدد, however, is sometimes used when persons are spoken of.

When it is intended to note particularly that all the persons named join in the action, ده *deh* or دخى *dakhi* is used: كوپك اوچده قره در *keupek utchdeh kara dir*, all the three dogs are black.

In speaking uncertainly of the number, as, for instance, two or three dogs, the particle يا *ya*, 'or,' is omitted: ايكى اوچ كوپك *iki utch keupek*, two or three dogs.

## Vocabulary.

The negative form of در *dir*, 'is,' is دكل *deyel*, 'is not.' The pronominal terminations are added to it as below:—

| SINGULAR. | PLURAL. |
|---|---|
| دكلم *deyilim*, I am not. | دكلز *deyilez*, we are not. |
| دكلسن *deyilsin*, thou art not. | دكلسكز *deyelsiñiz*, you are not. |
| دكلدر *deyelder*, he is not. | دكلدرلر *deyeldirler*, they are not. |

ايو دكلسكز *ayeh deyelsiñiz*, you are not good.

شهر ايرق دكل در *sheher irak deyel dir*, the city is not far.

The negative of وار *var*, he has, is يوق *yok* or يوق در *yok dir*; كوپكم

يوق, I have not a dog. It is to be remarked, however, that when possession is implied, the name of the possessor is in the genitive; as, بو ادمك كوپكى وار *boo adamiñ keupeky var*, this man has a dog, (literally) of this man his dog there is.

فايدهلو *faidelu*, useful.
قورقمش *koorkmish*, frightened.
يمورطه *yoomoorteh*, egg.
توتون *tutun*, tobacco.
باغچه *bagtcheh*, the garden.
اياق *ayak*, the foot.
كول *gul*, the rose.
چاير *tchair*, the meadow.
اما *ama*, but.
كوندردى *gunderdy*, has sent.

عالم *a-alim*, learned.
لايق *laek*, worthy.
اكمك *ekmek*, bread.
چيچك *tchetchek*, the flower.
توز *tooz*, salt.
پرمق *parmak*, toe, finger.
چوجق *tchodjuk*, child.
تارلا *tarla*, the field (arable).
باغبان *baghban*, gardener.
كرك *gerek*, is necessary.

The Turkish verb governs in general either the nominative or accusative. When the object is a pronoun, a noun with a pronominal termination or a proper name, it is in the accusative; when it is a substantive, it is in the nominative unless something determinate is meant:—

ات الدم *at aldim*, I have bought a horse.
اتى الدم *aty aldim*, I have bought the horse.
بو اتى الدم *boo aty aldim*, I have bought this horse.

Verbs governing the dative and ablative will be followed by ablative and dative in the vocabularies.

## Exercise V.

اون دورت اوغلان و يكرمى بش قز. قاچ كوپكك وار. التى كوپكم وار. هر بر ايغكه قاچ پرمغك وار. بو ايغده بش پرمغم وار. و او برينه دخى بش پرمغم وار. بو چايرده ايكى يوز ات در و چاير اك بيوك در. بو چيچق كوزل دكل در. چوجقلره ايكيشر كول ويردى. ايكى اتى تارلايه كوندردى. بورادە بش كوپك انلردن كمى اق كمى قره در. نه كوزل كولكز وار.

The gardener has sent twenty eggs. A little salt is necessary. There are five fingers on each hand. You have not six fingers.

A useful dog is not frightened. The little boy gave four roses to the little girl. There is not a rose in the gardener's house. The boy met the girl on the road. This onion is bigger than an egg. What news is there in the city? There are forty-five cows in the field and there are three boys.

## Tale II.

[1] مصر شهرنده بر پادشاه وارایدی و انك بر [2] کاردان وزیری وارایدی و [3] دایم [4] پیغمبر انك [5] قاتنه کلور ایدی بر کون وزیر [6] دنیانك [7] احوالنه [8] نظر ایلدی بلدی که هیچ نسنه کمسیه [9] پایدار [9] اولمز [10] پس وزیرلقدن [11] ال چکوب بر [12] کوشه [13] اختیار ایدوب [14] طاعته [15] مشغول [15] اولدی پس [16] نچه زمان کچدی پیغمبر وزیره [17] کلمدی بو وزیر [18] تعجب ایلدی بر کون کوردی که پیغمبر [19] دخی [19] کلدی وزیر دیدی بن وزیر [20] ایکن هر [21] ساعت قاتمدن [22] کتمزدك شمدی که طاعته مشغول اولدم نیچون کلمز اولدك دیدی پیغمبر ایتدی سن [23] ظاهرده وزیرلق ایدردك و بن [24] باطنده وزیرلق ایدردم شمدی سن ظاهر وزیرلغندن ال چکدك بن دخی قتکه کلمز اولدم دیدی چون وزیر پیغمبردن بو سوزی اشتدی واروب [25] تکرار [26] وزارت [27] طلب [27] ایدوب الدی کیرو پیغمبر هر ساعت کلور ایدی.

## Vocabulary.

[1] In the Egyptian city: Cairo [2] intelligent, able [3] always [4] prophet [5] side [6] of the world [7] affairs [8] considered [9] not lasting [10] then [11] giving up, removing his hand [12] retired spot, corner [13] choosing [14] adoration [15] gave himself up to [16] a little [17] did not come [18] astonished [19] was come again [20] being, while I was [21] hour [22] you did not go [23] in appearance [24] in reality [25] again [26] office of vizier [27] seeking.

### Formation of Nouns.

From substantives, adjectives denoting possession or endowment can be formed by the addition of لو *lu* or لی *ly*; from ات *at*, horse, اتلو *atlu*, mounted, possessor of a horse, a cavalier; from عقل *akel*, talent, عقللو *akellu*, intelligent; کوی *keuy*, village, کویلو *keuylu*, belonging to a village, a villager; توز *tuz*, salt, توزلو *tuzlu*, salted;

قره كوزلو *kara geuzlu*, black-eyed; قورقو *koorkoo*, fear, قورقولو *koorkooloo*, dangerous; خاتونلو ار *khatoonlu er*, a married man.

[When an adjective or numeral agrees with the substantive formed in this way some ambiguity may arise: ايكى خاتونلو ار *iki khatunloo er*, a man with two wives, a man twice married. In the first case, in speaking, the *iki* is joined to the *khatun*; in the second, they are pronounced separately.]

By the addition of جى *djy* to substantives, the noun agent is formed: Ex.

اتمك *etmek*, bread; اتمكجى *etmekdjy*, the baker.
يول *yol*, the road; يولجى *yoldji*, the traveller.
قپو *kapoo*, the door; قپوجى *kapoodji*, the porter.

This termination is used with نه; as, نجه *nidji*, what is he?

For the formation in the case of verbs, see page 24.

From adjectives and substantives alike, are formed substantives denoting the action or quality, by the addition of لق or لك *look* or *lik*; from دوست *doost*, the friend, دوستلق *doostlook*, friendship; from اتمكجى *etmekdji*, baker, اتمكجيلك *etmekdjilik*, the trade of a baker; كوزل *guzel*, beautiful, كوزللك *guzellik*, beauty; چوجق *tchodjuk*, the child, چوجقلق *tchodjuklik*, childhood.

The same termination is used to form the noun denoting the place where a substance or thing is found; from كول *gool*, the rose, كوللك *goollook*, the rose bed; from طاغ *dagh*, mountain, طاغلق *daghlik*, a mountainous place; from كوپك *keupek*, the dog, كوپكلك *keupeklek*, the kennel. For the use of this termination with verbs, see page 29; and see also page 15.

Diminutives are formed by the addition of the syllable جك or جق *djik* or *djek*; from ادم *adem*, the man, ادمجك *ademdjek*, the little man; اوغلانجق *ooglandjek*, the little child. This may be further strengthened by the addition of ز *z*; as, ادمجكز *ademdjekiz*, a very little man. This last termination is used in general when the word is meant to indicate affection; ادمجكز meaning, rather, 'the dear little man.'

The termination سز *siz*, without, is placed at the end of a noun to form an adjective, denoting privation, صوسز *soosiz*, dry, from صو

water; ادبسز *edebsiz*, impolite; قورقو *koorkoo*, fear, قورقوسز *koorkoosiz*, fearless, and from this قورقوسزلق *koorkoosizlik*, fearlessness.

The termination داش *dash* denotes companionship; from يول *yol*, road, يولداش *yoldash*, fellow-travellers.

For the termination كى *ky*, see page 11.

Substantives may also be formed by the combination of two substantives or a substantive and adjective; as, from قهوه *kahveh*, coffee, and خانه *khana*, house, قهوه‌خانه (*khafarna*), coffee-house; خستاخانه *khastaharna*, hospital.

## THE TURKISH IRREGULAR AUXILIARY VERBS.

The substantive verb is very peculiar in Turkish. It is used to form the persons and numbers of verbs by addition to the verbal root, and is also used, as below, with nouns, both substantive and adjective.

With an adjective, ياش *yash*, wet.

### Present Tense.

| | SINGULAR. | PLURAL. |
|---|---|---|
| 1st Pers. | ياشم *yashim*, I am wet. | ياشيز *yash-iz*, we are wet. |
| 2nd „ | ياشسن *yashsen*, thou art wet. | ياشسكز *yashsiñiz*, you are wet. |
| 3rd „ | ياشدر *yashder*, he is wet. | ياشدرلر *yashdirler*, they are wet. |

For سكز of the 2nd person plural سز *siz* is frequently used.

### Imperfect.

SINGULAR.

1st Pers. ياش ايدم *yash idim*, I was wet.
2nd „ ياش ايدك *yash idiñ*, thou wast wet.
3rd „ ياش ايدى *yash idy*, he was wet.

PLURAL.

1st Pers. ياش ايدك *yash idook*, we were wet.
2nd „ ياش ايدكز *yash idiñiz*, you were wet.
3rd „ ياش ايديلر *yash idiler*, they were wet.

### Perfect.

SINGULAR.

1st Pers. ياش ايمشم *yash imishim*, I have been wet.
2nd „ ياش ايمشسن *yash imishsen*, thou hast been wet.
3rd „ ياش ايمشدر *yash imishder*, he has been wet.

PLURAL.

1st Pers. ياش ايمشز *yash imishiz*, we have been wet.
2nd „ ياش ايمشسز *yash imishsiz*, you have been wet.
3rd „ ياش ايمشدرلر *yash imishderler*, they have been wet.

### Present Conditional.

SINGULAR.

1st Pers. ياش ايسم *yash issim*, if I be wet.
2nd „ ياش ايسك *yash issiñ*, if thou be wet.
3rd „ ياش ايسه (در) *yash isider*, if he be wet.

PLURAL.

1st Pers. ياش ايسك *yash issek*, if we be wet.
2nd „ ياش ايسكز *yash issiñiz*, if you be wet.
3rd „ ياش ايسهلر *yash issehler*, if they be wet.

Observe, that these endings are also added to substantives: يولجييز *yoldjy-iz*, we are travellers; دوستسكز *dostsiñez*, you are friends.

### The Negative Form of the Substantive Verb:

| SINGULAR. | PLURAL. |
|---|---|
| 1st Pers. دكلم *deyelim*, I am not. | دكلز *deyelez*, we are not. |
| 2nd „ دكلسن *deyelsen*, thou art not. | دكلسكز *deyelsengez*, you are not. |
| 3rd „ دكلدر *deyelder*, he is not. | دكلدرلر *deyelderler*, they are not. |

The در and درلر of the third person singular and plural are generally omitted.

The other tenses are formed by the addition of دكل *deyel* to the imperfect, perfect, and other tenses given above: بو ات ايو ات دكل *bo at ayeh at deyel*, this is not a good horse; ايو دكل ايسه پك يمان دكل *eyeh deyel isseh pek yeman deyel*, if it is not a good one, it is not a very bad one.

The interrogative particle مي *my* is joined to the last syllable; as, ياشميم *yashmi-um*, am I wet? ياش دكلميسن *yash-deyelmy sen*, are you not wet?

The auxiliary verb 'to have' does not exist in Turkish. Its place is supplied by the impersonal verb وار *var*, there is. The conjugation is formed by the use of the pronominal endings in the manner indicated below. The negative is formed by the use of يوق *yok* or يوق در *yok dir*.

### Present.

SINGULAR.

1st Pers. اوم وار *evim var*, I have a house.
2nd „ اوك وار *eviñ var*, thou hast a house.
3rd „ اوی وار *evy var*, he has a house.

PLURAL.

1st Pers. اومز وار *evimiz var*, we have a house.
2nd „ اوكز وار *eviñiz var*, you have a house.
3rd „ اولری وار *evlery var*, they have a house.

The student will remark that the third person plural might be intended for the third person singular of اولرم وار *evlarim var*, I have houses; اولری وار *evlery var*, he has houses.

### Imperfect.

SINGULAR.

1st Pers. توزم وار ایدی *tuzem var idi*, I had some salt.
2nd „ توزك وار ایدی *tuzuñ var idi*, thou hadst some salt.
3rd „ توزی وار ایدی *tuzi var idi*, he had some salt.

PLURAL.

1st Pers. توزمز وار ایدی *tuzumuz var idi*, we had some salt.
2nd „ توزكز وار ایدی *tuzuñuz var idi*, you had some salt.
3rd „ توزلری وار ایدی *tuzlery var idi*, they had some salt.

### Perfect.

1st Pers. بر قلمم اولدی *bir kalemim ouldy*, I have had a pen.
2nd „ بر قلمك اولدی *bir kalemiñ ouldy*, thou hast had a pen.
3rd „ etc.

### Conditional Present.

SINGULAR.

1st Pers. بر كتابم وار ایسه *bir kitabim var isseh*, if I have a book.
2nd „ بر كتابك وار ایسه *bir kitabiñ var isseh*, if thou hadst a book.
3rd „ etc.

The other tenses are supplied by the third person singular of various tenses of the verb اولمق *olmak*, to be, with the pronominal terminations used as above.

The negative forms of the above examples are—

بر اوم يوق *bir evim yok*, I have not a house.

تۇزم يوق ايدى *tuzem yok idi*, I had no salt.

بر كتابم يوق ايسه *bir kitabem yok isseh*, if I have not a book.

The perfect and other tenses, formed by the use of اولمق *olmak*, have in the negative verb the negative form of اولمق *olmak*, viz. اولمامق *olmemak*, not to be.

In the perfect this gives بر قلمم اولمادى *bir kalemem olmadi*, I have had no pen.

توتونم اولەجق *tutunum oledjek*, I shall have tobacco.

توتونكز اولميەجق *tutunuñuz olmeyehdjak*, you shall not have tobacco.

It is to be remembered, however, that the verb is also used in its proper impersonal sense: بر ادم وار در *bir adam var dir*, a man exists, there is a man; بر كشى وار ايدى *bir kishy var idy*, there was a being; بر كشى يوق ايدى *bir kishy yok idy*, there was not a person.

The tenses of the impersonal verb:—

SINGULAR.

| Present. | Imperfect. |
|---|---|
| وار در *var dir*, there is. | وار ايدى *var idy*, there was. |

| Present Subjunctive. | Imperfect. |
|---|---|
| وار ايسه *var isseh*, if there be. | وار سيدى *var sidy*, if there had been. |

**Gerund.** وار ايكن *var iken*, there being.

**Negative Verb.**

| Present. | Imperfect. |
|---|---|
| يوق در *yok dir*, there is not. | يوق ايدى *yok idy*, there was not. |

**Present Subjunctive.**

يوغيسه *yokisseh*, if there be not.

**Imperfect.**

يوغيسيدى *yokysydy*, if there had not been.

**Gerund.** يوقيكن *yok iken*, there not being.

When possession is indicated, the name of owner is in the genitive: بر اكمكجينك بر دكان وار ايدى, a baker had a shop.

The various tenses of the verb اولمق *olmak* are frequently used in place of the above.

It will be seen that the word يوق *yok* denies the existence of something. دكل denies that some quality or description belongs to a noun. In a few cases it is immaterial which of the two negatives is employed. In answer to the question, 'Is the girl here?' either negative might be employed.

شرابی وار *sheraby var*, he has wine.
بر بچقم يوق *bir butchikim yok*, I have not a knife.
نمز وار *nemaz var*, what have we?
طبقلرك يوغيدی *tabaklerin yokidy*, you had not plates.

EXERCISE VI.

خسته دكلميسن. شهرده در. اتلرمز چايرده در. باغچهكز كوزلی. باغچهم اك كوزل در. باغبانمی سن. باغبان دكلم. اما چوق اك كوزل كولم وار. قاچ توتونك وارمی. شهرده چوقم اما بورادة بر از. بر ازبكا ويرر. اوة توزكرك هر نسنيه توزكرك. دوستمك اوغلانكز. چوجق قوقوسز مي در. اك قوقوسز در اما عقللو دكل در. بو كوپكلك اك بيوك دكلمی. كوپللق كچوك دكل. كوپكلقده اوچ كوپكم و بريسينك اشكی در. اوده برشيمز وارمی. بركون برانكليز شهرده وار ايدی. دكانده هيچ بر شی يوق در. بو زنكين ادمك بر بيوك او وار ايدی. كوپكك اوده درمی. اوده دكل در باغچهده در.

The baker is in his shop. The door of the baker's shop is large, but the window is larger. The traveller and three of his friends are in my house. The road in the mountain is very bad. There are four dogs in the kennel. Are there not five dogs in your kennel? There are three dogs in this kennel, and two dogs in my house. Is there any salt meat in this shop? There is a black-eyed girl in the shop, but there is no salt meat. Is the gardener intelligent? The gardener is very intelligent, but his hands are very dirty. There are five knives in the box.

## THE REGULAR VERB.

The present infinitive of the Turkish verb ends in either مك *mek* or مق *mak:* Ex. بلمك *bilmek*, to know; ارامق *aramak*, to seek. The imperative is formed by cutting off this ending: بيل *bil*, know; ارا *ara*, seek. The word thus obtained is the root, and appears in all the tenses.

By the addition of the termination to the root جی *djy* (page 18), the name of the agent is formed: بلیجی *bilidjy*, one who knows, a connoisseur. سومك *sevmek*, to love; سوجی *sevdjy*, a lover. اغوا ایدینجی *ighva idindjy*, tempter, from اغوا ایتمك *ighveh etmek*, to tempt.

By the addition of لو *loo*: بللو *billoo*, known; سوکولو *sevkooloo*, beloved.

By the addition of مه *meh*: سومه *sevmeh*, the action of loving.

The tenses most commonly required are given for the verb سومك *sevmek*, to love.

### First Present. (1)

SINGULAR.

سورم *severim*, I love, or do love, I am accustomed to love.
سورسن *seversen*, thou lovest, dost love, art accustomed to love.
سور *sever*, he loves, does love, is accustomed to love.

PLURAL.

سورز *severiz*, we love, do love, are accustomed to love.
سورسکز *seversiñiz*, you love, do love, are accustomed to love.
سورلر *severler*, they love, do love, are accustomed to love.

### Second Present. (2)

SINGULAR.

سویورم *seviorim*, I am loving (now).
سویورسن *seviorsen*, thou art loving.
سویور *sevior*, he is loving.

PLURAL.

سویورز *sevioriz*, we are loving.
سویورسکز *seviorsiñiz*, you are loving.
سویورلر *seviorler*, they are loving.

### First Imperfect. (3)

SINGULAR.

سویوردم or سویورایدم *seviordim* or *sevioridim*, I was loving.
سویوردك or سویورایدك *seviordiñ* or *sevioridiñ*, thou wast loving.
سویوردی or سویورایدی *seviordy* or *sevioridy*, he was loving.

PLURAL.

سویوردك or سویورایدك *seviordik* or *sevioridik*, we were loving.
سویوردیکز or سویورایدکز *seviordiñiz* or *sevioridiñez*, you were loving.
سویوردیلر or سویورایدیلر *seviordiler* or *sevioridiler*, they were loving.

### Second Imperfect. (4)

SINGULAR.

سوردم and سورايدم *severdim*, I loved, used to love.
سوردڭ *severdiñ*, thou lovedst.
سوردی *severdy*, he loved.

PLURAL.

سوردك *severdik*, we loved.
سوردكز *severdiñez*, you loved.
سوردیلر *severdiler*, they loved.

### First Perfect. (5)

SINGULAR.

سودم *sevdim*, I loved, have loved, did love.
سودڭ *sevdiñ*, thou lovedst.
سودی *sevdy*, he loved.

PLURAL.

سودك *sevdik*, we loved.
سودكز *sevdiñez*, you loved.
سودیلر *sevdiler*, they loved.

### Second Perfect.

SINGULAR.

سومشم *sevmishim*, I have loved.
سومشسن *sevmishsen*, thou hast loved.
سومش (در) *sevmish* (*dir*), he has loved.

PLURAL.

سومشز *sevmishiz*, we have loved.
سومشكز *sevmishiñez*, you have loved.
سومشلر *sevmishler*, they have loved.

### Pluperfect. (6)

سومش ايدم or سومش اولدم *sevmish idim* or *sevmish oldum*, I had loved, etc., like (3).

### First Future. (7)

SINGULAR.

سوه‌جكم or سوجكم *sevehdjegim*, I shall or will love.
سوه‌جكسن *sevehdjeksen*, thou shalt or wilt love.
سوه‌جك *sevehdjek*, he shall or will love.

PLURAL.

سوه‌جكز *sevehdjegiz*, we shall or will love.
سوه‌جكسز *sevehdjeksez*, you shall or will love.
سوه‌جكلر *sevehdjeklir*, they shall or will love.

### Second Future.

SINGULAR.

سومش اولورم *sevmish oloorim*, I shall have loved, etc., like the Present, see page 30.

### Imperative.

| SINGULAR. | PLURAL. |
|---|---|
| سو *sev*, love thou. | سوه‌لم *sevehlim*, let us love. |
| سوسون *sevsoon*, let him love. | سوكز *seviñiz*, love you. |
| | سوسونلر *sevsunler*, let them love. |

## SUBJUNCTIVE.

### Present.

SINGULAR.

سوم or سوه‌يم *sevehim* or *sevem*, that I may love.
سوه‌سن *sevehsen*, that thou mayst love.
سوه *seveh*, that he may love.

PLURAL.

سوه‌لم or سوه‌يز *sevehiz* or *sevelem*, that we may love.
سوه‌سكز *sevehsiñiz*, that you may love.
سوه‌لر *sevehler*, that they may love.

### Imperfect.

SINGULAR.

سوه ايدم *sevehidum*, that I might love, etc., like (3).

## CONDITIONAL.

### Present.

SINGULAR.

سورسم or سورايسهم *seversem* or *severissem*, if I love.
سورسك or سورايسك *severseñ* or *severisseñ*, if thou lovest.
سورسه or سورايسه *severseh* or *severisseh*, if he loves.

PLURAL.

سورسك *seversek* or *severissek*, if we love. سورايسك or
سورسكز *severseñiz* or *severisseñez*, if you love. سورايسكز or
سورسهلر *seversehler* or *severissehler*, if they love. سورايسهلر or

**Imperfect.**

سوسم *sevsem*, if I have loved. and سوسهم

With terminations the same as in the Present.

**Perfect.**

سوسه ايدم *sevsehidum*, if I had loved, etc., like (3).

## INFINITIVE.

سومك *sevmek*, to love.

سومش اولق *sevmish olmak*, to have loved.

**Declinable Present Participle,** سون *seven*, loving, one that is loving, who loves.

**Indeclinable Present Participle,** سور *sever*, . . . . . .

**Declinable Past Participle,** سودك *sevdek*, loved, having loved.

**Indeclinable Past Participle,** سومش *sevmish*, . . . . . .

**Declinable Future,** سوجك and سوجك *sevehdjek*, about to love, getting to love.

**Indeclinable Future,** سوملو and ى *sevmely*, necessary to love.

## GERUNDS.

سوه *seveh*, loving.

سورايكن and سوركن *severken* and *severiken*, in loving, while loving.

سوب *sevup*, loving, loved.

سوه رك *severek*, in loving (continually).

سوجه *sevindje*, when loving.

سومكين *sevmekin*, loving, because he loves.

سوه لى *sevehlu*, since he loves.

سودكده *seydukdeh* or سومكده *sevimekdeh*, in or whilst loving.

The indeclinable future participle سوملو forms with the auxiliary termination سومليم *sevmely-im*, I must love; and also an imperfect with سوملى ايدم *sevmely-idim*, I must have loved.

The above are the principal tenses of the active verb.

The interrogative verb is formed by the use of the particle مى *my*. This is placed at the end of the word; as, بلدكمى *bilduñmy*, have you known? In those tenses, however, when the auxiliary verb is added to the present and future participles to form the present imperfect and future, the مى is added on after the participle: بلورميسن *bilurmisen*, do you know? بلورميدك *bilurmiduk*, did we know? Had the particle been at the end of the word, the question would have been about your or our knowing, as distinguished from some one else knowing; as above, the question is as to your or our knowing, as distinguished from your or our ignorance.

VOCABULARY.

| | |
|---|---|
| اوت *evet*, yes. | خير *khair*, good, well, used for 'no.' |
| كتورمك *geturmek*, to bring. | استمك *istemek*, to wish. |
| كلمك *gelmek*, to come. | كسمك *kismek*, to cut. |
| بلمك *bilmek*, to know. | يمك *yemek*, to eat. |
| ايچمك *itchmek*, to drink. | پشرمك *pishirmek*, to cook. |
| ديمك *dimek*, to say. | دوشمك *düshmek*, to fall. |
| كيرمك *germek*, to enter. | كوسترمك *göstermek*, to show. |
| كورمك *guermek*, to see. | |

The verb agrees in general with its nominative in number and person, but frequently it is used in the third person singular, when the third person plural would by this rule be required. Verbs that in English are followed by a dative or ablative are in general followed by the same cases in Turkish.

## EXERCISE VII.

ادملر شهردن كليور. بو اوغلان ادمه كل ديدى. اكا كتابى كوسترديم
كتابكزى كوردم اما كوزل دكل در. اتمكى كسيورم و اك فنا در. اول
بر ادم اتمك شهرده كوردى. اتمكجى اتمكى ير. فرانسز قاريسى اتى
پشردى. چوجق اوك داميدن دوشدى. بو ادم يولى كوسترجك. شهرده
بابامى كورجكز. صاندغينى كويه كوندرجكم. نيچهلر شهردن و كويدن
كلوب اوده كيرەجكلر. چوق ادم شهردن كليورمى. چوق ادم يولده
كوردكمى. جير افندم بر ادم اوده كيردى. قزى سودكندن اوده كلدى.
سن كيم سن. بن اول صندوق كتورن ادمم.

I saw the boy on the bridge. I will send the horses into the field, and I will come with the two dogs to your house. I showed the woman the dirty plate. She says the plate is clean. I saw the sick baker in the gardener's house. I will give each of the four little children a rose. These men will come to the city to-morrow, but some of them are very idle. The man saw his sick wife in the Turk's house. The man was eating the bread. Will you give me this book? Did he show you the gate of the city? Yes, sir, he showed us the gate.

The verbs having the termination مق *mak* in the present infinitive are conjugated like those in ملك, except that in the first person plural of the perfect the final ك is changed into ق: Ex. يازدق *yazduk*, we have written; the same change is also made in the imperfect subjunctive and in the present and perfect conditional. The participle and gerund in ك in verbs in ملك end in ق in verbs in مق: Ex. The declinable past participle باقدق *bacduk*, looked, and the gerund باقدقده *bacdukda*, while looking.

The present infinitive may be the subject in Turkish as well as in English: بو اوی المق استرم *boo evy almak isterim*, I wish to buy this house. When used thus the infinitive is declinable like a noun: قالقمقدن صكره اوقودم *kalkmekdan soñra ookoodim*, I read after getting up. The English 'in order to' may be translated by the present infinitive in the dative: كورمكه كلدم *geurmekeh geldim*, I came in order to see. From the verbal root, nouns may be formed by the addition of م, ش, جی, or لك: from كلمك *gelmek*, كلش *gelish*, the coming, arrival; سوجی *sevidji*, the lover, سومه *sevma*, love; كيتمه *getmeh*, progress; چاغرش *tchagerish*, invitation, from چاغرمق *tchaghirmak*, to call; يمكلك *yemeklik*, food, from يمك *yemek*, to eat.

VOCABULARY.

| | |
|---|---|
| اچمق *atchmak*, to open. | بولمق *boolmak*, to find. |
| قورقمق *koorkmak*, to fear. | ارامق *aramak*, to seek. |
| اوقومق *ookoomak*, to read. | قومق *koomak*, to place. |
| المق *almak*, to take, buy. | طورمق *doormak*, to stay. |
| بوزمق *boozmak*, to spoil. | بقمق *bakmak*, to look to, pay attention. |
| قرمق *kermak*, to break. | يازمق *yazmak*, to write. |
| قاچمق *catchmak*, to escape. | ياتمق *yatmak*, to lie. |
| دوشك *dushek*, a bed. | صانمق *sanmak*, to think, believe. |
| دوست *doost*, friend. | |

## Exercise VIII.

قپو اچ. کتاب ال. ادمه بقدق اما النده هیچ بر شی دکل ایدی کتابمی قزدن الدق. اوغلان بیچقی اوده بولدی. یمورطهلری صندقده قوجکم. قوشلرك یمورطهسی قرهلم. دوستلرمی شهرده ارایورم. اوغلانك کتابمی بوزمشدر. کوپکلردن ادملر قورقریدی. بر دوشکده یاتر بر ادمی کوردم. دوستلرکز دوشکلرمی شهرده بولهجقلر. ادم اتمکی اراوب صندغی اچدی. هیچ بر شی شهردن الدق. بو کتاب بوزمقدن قورقدم. شهردن قاچدم. باق یولده ایکی اتلو ادم. صانورم که انلر بنم دوستم درلر. بو دوکانده نه وار. نه استیورسکز افندم. بر قاچ کتاب المق استرم. بز شهردن قاچنك اوغلانلریز.

Conjugation of the verb اولمق *olmak*, to be, to become.

### Present.

| SINGULAR. | PLURAL. |
|---|---|
| اولورم *olourim*, I am. | اولورز *olouriz*, we are. |
| اولورسن *oloursen*, thou art. | اولورسکز *oloursiñiz*, you are. |
| اولور *olour*, he is. | اولورلر *olourler*, they are. |

### Imperfect.

SINGULAR.

اولوردم or اولورایدم *olour-dim* or *-idim*, I was.
اولوردك or اولورایدك *olour-diñ* or *-idiñ*, thou wast.
اولوردی or اولورایدی *olour-di* or *-idy*, he was.

PLURAL.

اولوردق or اولورایدك *olour-duk* or *-iduk*, we were.
اولوردکز or اولورایدکز *olour-duñuz* or *-iduñuz*, you were.
اولوردیلر or اولورایدیلر *olour-diler* or *-idiler*, they were.

### First Perfect.

| SINGULAR. | PLURAL. |
|---|---|
| اولدم *oldum*, I was. | اولدق *olduk*, we were. |
| اولدك *olduñ*, thou wast. | اولدکز *oldiñiz*, you were. |
| اولدی *oldy*, he was. | اولدیلر *oldiler*, they were. |

### Second Perfect.

SINGULAR.

اولمشم *olimishim*, I have been.
اولمشسن *olimishsen*, thou hast been, etc., like the Present.

### Pluperfect.

اولمش ايدم *olmish-idem*, I had been, etc., like the Imperfect.

### Future.

اولهجغم (اولاجغم) *oladjekim*, I shall be.

### Imperative.

SINGULAR.

اول *ol*, be thou.
اولسون and اوله *olsoon* and *olleh*, let him be.

PLURAL.

اولهلم and اولالم *olehlim*, let us be.
اولهكز *olehiñez*, be ye.
اولسونلر *olsoonler*, let them be.

## SUBJUNCTIVE.

### Present.

اولهيم *olehim*, that I may be, like the Present Indicative.

### Imperfect.

اوله ايدم *olehidim*, that I might be, like the Imperfect.

## CONDITIONAL.

اولورسم and اولورايسهم *oloursem* and *olourissehim*, if I be.

## PARTICIPLES.

| DECLINABLE. | INDECLINABLE. |
|---|---|
| اولان *olan* | اولور *olour*, being. |
| اولدق *olduk* | اولمش *olmish*, having been. |
| | اولاجق *olehdjek*, about to be. |

## GERUNDS.

اولوب *olup*, when in being.
اولوركن *olouriken*, in being, while being.
اوليجق *olidjek*, in being.
اولنجه *olindjeh*, while in being.
اولمغين *olmeghin*, having been.

The other tenses in common use can be formed after the model of the regular verb.

Compound verbs are formed by the use of اولمق *olmak* with a noun: جمع اولمق *djem olmak*, to assemble; قبول اولمق *kabul olmak*, to receive; حاضر اولمق *hazer olmak*, to be prepared; قتل اولمق *katil olmak*, to kill; واقع اولمق *vaky olmak*, to take place, to happen; صوغوق اولمق *sooghoogh olmak*, to be cold.

The passive of اولمق *olmak*, اولنمق *olunmak*, is used in those cases where the verb formed with اولمق has an active signification, to form the passive verb: قتل اولنمق *katil olunmak*, to be killed.

### VOCABULARY.

زنهار *zinhar*, beware.
خلق *khalk*, people.
زمان *zeman*, time.
قدر *kader*, quantity, value.
باشلمق *bashlamak*, to begin.
بنمك *binmek*, to ride, to mount (on horseback).
اكر *eger*, if.
يوخسه *yokseh*, or, or possibly.
تيز *tiz*, quickly.
نه قدر *neh kader*, how many? how much?
نه قدر زمان *neh kadar zeman*, how long?
قاچمق *catchmek*, to run away.
وارمق *varmak*, to go.

### EXERCISE IX.

بو اوغلان كوپكمى قتل اولدى. اون اوچ چوجق اوده جمع اولهجغدر. اتلرمز تير حاضر اولسون. بو كون چوق صوغوق اولور. خلق جمع اولوب كوردم. نه زمانده واقع اولدى. بن اوكه كلنجه جمع اولمق كوردم. قاچ ادم كوردكمى. يوز يكمي يوخسه يوز اوتوز كوردم. بر كون اتمه بنوب شهره كدرايكن اوچ قورت قارشو واردىلر كوپكم قاچدى قورقمقه باشلدم. شهردن كلمكه زمانم اولهجقمى. اوچ اتى كويده يوغميدى. اكر ايو اتلركز اولور ايسه زنهار صاتمهسن.

### Formation of Verbs from Verbal Root.

The passive is formed by the insertion of ل *l* after the root سولمك *sevilmek*, to be loved.

ياقمق *yakmak*, to burn; ياقلمق *yakilmak*, to be burnt.

When the root ends in ت *t*, this is sometimes changed into د *d* before the ل *l*.

When the root ends in a vowel, نل *nel* or *nil* is inserted: ديمك *dimek*, to say; دينلمك *dinelmek*, to be said. The ل *l* is, however, commonly omitted in those cases, and دينمك *dinmek*, to be said, is used.

When the root ends in ل *l*, instead of doubling the letter, ن is inserted; as, بلمك *bilmek*, to know; بلنمك *bilenmek*, to be known.

The passive and active verbs are conjugated in the same manner.

#### Present.

سوليورم *seviliorum*, I am being loved.

سولرم *sevilerim*, I am loved.

#### Imperfect.

سولايدم *sevilidim*, I was loved.

#### Future.

سولهجكم *sevilehdjekim*, I shall be loved.

etc., etc.

From the root of the verb many verbs may be formed. The most important of them are given below.

From سومك *sevmek*, to love, are formed the

**Negative** سومهمك *sevmemek*, not to love.

**Causative** سودرمك *sevdirmek*, to cause to love.

**Reflective** سونمك *sevinmek*, to love one's self (used for 'to be pleased').

**Reciprocal** سوشمك *sevishmek*, to love one another.

From the passive سولمك *sevilmek*, to be loved, in like manner, may be formed سولمهمك *sevilmemek*, not to be loved:—

سولدرمك *sevildermek*, to cause to be loved.

سولدرمهمك *sevildermemek*, not to cause to be loved.

By the insertion of ز after the root in the negative, the verb expressing the impossibility of the action is formed :—

سوه‌مك *sevehmemek*, not to be able to love.

سودره‌مك *sevderehmemek*, not to be able to cause to love, etc., with others in the same way.

The verbs thus formed are conjugated after the models given, with the exception of the negative verbs. The conjugation of the verb ايتمك *etmemek*, not to do, or make, is now given.

### First Present.

SINGULAR.

ايتميورم *etmiorim*, I am not making.
ايتميورسن *etmiorsen*, thou art not making.
ايتميور *etmior*, he is not making.

PLURAL.

ايتميورز *etmioriz*, we are not making.
ايتميورسكز *etmiorseñiz*, you are not making.
ايتميورلر *etmiorler*, they are not making.

### Second Present.

SINGULAR.

ايتمم *etmem*, I do not make.
ايتمزسن *etmezsen*, thou dost not make.
ايتمز *etmez*, he does not make.

PLURAL.

ايتمزز *etmezez*, we do not make.
ايتمزسكز *etmezsiñiz*, you do not make.
ايتمزلر *etmezler*, they do not make.

### First Imperfect.

SINGULAR.

ايتميوردم *etmeyordim*, I was not making.
ايتميوردك *etmeyordiñ*, thou wast not making.
ايتميوردى *etmyordy*, he was not making.

PLURAL.

ايتميوردك *etmeyordik*, we were not making.
ايتميوردكز *etmyordiñez*, you were not making.
ايتميورديلر *etmeyordiler*, they were not making.

### Second Imperfect.

ایتمز ایدم *etmez idim* or *etmezdin* and ایتمز اولدم *etmez oldim*, I did not make.

SINGULAR.

ایتمز ایدم *etmez idim*, I did not make.
ایتمز ایدك *etmez idiñ*, thou didst not make.
ایتمز ایدی *etmez idy*, he did not make.

PLURAL.

ایتمز ایدك *etmez iduk*, we did not make.
ایتمز ایدکز *etmez idiñez*, you did not make.
ایتمز ایدیلر *etmez idiler*, they did not make.

### First Perfect.

SINGULAR.

ایتمدم *etmedim*, I have not made.
ایتمدك *etmediñ*, thou hast not made.
ایتمدی *etmedy*, he has not made.

PLURAL.

ایتمدك *etmeduk*, we have not made.
ایتمدکز *etmediñez*, you have not made.
ایتمدیلر *etmediler*, they have not made.

### Second Perfect.

SINGULAR.

ایتممشم *etmemishim*, I have not made.
ایتممشسن *etmemishsen*, thou hast not made.
ایتممش *etmemish*, he has not made.

PLURAL.

ایتممشز *etmemishez*, we have not made.
ایتممشسکز *etmemishsiñez*, you have not made.
ایتممشلر *etmemishler*, they have not made.

### Pluperfect.

ایتممش ایدم and ایتممشدم *etmemish idim* and *etmémisdim*, I had not made, like the Imperfect.

**Future.**

ايتمه‌جكم *etmehdjegim*, I will or shall not make.

**Future Perfect.**

ايتممش اولورم *etmemish oloorim*, I shall not have made.

**Imperative.**

SINGULAR.

ايتمه *etmeh*, do not make.

ايتمسون *etmesoon*, let him not make.

PLURAL.

ايتمهلم *etmehlim*, let us not make.

ايتمكز *etmiñiz*, do not make.

ايتمهسونلر *etmesoonler*, let them not make.

**Present Subjunctive.**

ايتمه‌يم *etmeyim*, that I may not make, like the Present Indicative and Subjunctive Present.

**Imperfect.**

ايتمه ايدم *etmeyeidim*, that I might not make, like the Imperfect Indicative.

CONDITIONAL.

**Present.**

ايتمز ايسم *etmezisem*, if I do not make.

ايتمز ايسك *etmeziseñ*, if thou dost not make.

**Imperfect.**

ايتمسم *etmessem*, if I did not make.

**Perfect.**

ايتمزدم and ايدم *etmezdim*, if I had not made.

INFINITIVE.

ايتممك *etmemek*, not to make.

**Present Participle** indeclinable ايتمز *etmez*, not making.

declinable ايتمن *etmen*, . . . .

| | | |
|---|---|---|
| **Past Participle** | indeclinable | ايتممش *etmemish*, not having made. |
| | declinable | ايتمدك *etmeduk*, . . . . . |
| **Future Participle** | indeclinable | ايتميه‌جك *etmeyedjek*, not about to make. |
| | declinable | ايتمملر *etmemeler*, not necessary to make. |

## GERUNDS.

ايتممه *etmemeh*, in not doing.
ايتمز ايكن *etmeziken*, in not doing, while not doing.
ايتميوب *etmyup*, not doing.
ايتمه‌رك *etmyerek*, in not doing.
ايتمنجه *etmindjeh*, whilst not doing.
ايتممكن *etmemeken*, not having done.
ايتممكده *etmemekdeh*, } in or whilst not doing.
ايتمدكده *etmehdekdeh*, }

The impossible verb is conjugated in the same manner.

On comparing the above with the conjugation of سومك, it will be seen that when, in the latter, ر is inserted after the root in the first present and second imperfect, it is omitted in the negative verb or is changed into مز.

The verbs ايتمك *etmek* and ايلمك *ilmek* are used with nouns to form compound verbs: حاضر ايتمك *hazer etmek*, to prepare; تشكر ايتمك *teshkur etmek*, to thank; صاغ ايتمك *sagh etmek*, to cure; ترك ايتمك *turk etmek*, to abandon. فايده *faideh*, profit, advantage; فايده ايلمك *faideh ilmek*, to gain some advantage, to profit by.

In the conjugation of ايتمك the ت is changed into د in the present and imperfect and future indicative, also in the subjunctive and present conditional: Ex. ايدر *ider*, he does; ايدردم *iderdim*, I did.

The imperative is ايت *it*. | ايدهلم *idehlim*.
ايتسون *itsoon*. | ايتسكز *itsiñez*.
ايتسونلر *itsoonler*.

For ديمك *dimek*, to say, not unfrequently ديير *dir*, the third person singular of ايدر *ider* is used.

VOCABULARY.

| | |
|---|---|
| يارين *yarin*, to-morrow. | كيرو كتمك *giru getmek*, to return, to go back. |
| دون *dun*, yesterday. | ايشتمك *ishitmek*, to hear. |
| صاتمق *satmak*, to sell. | خدمتكار *khidmetkiar*, servant. |
| كزمك *gezmek*, to walk. | |

EXERCISE X.

بر كون بر كويده يمورطهنك طوقسانى اون غروسه الدم دون يكرمى بوليدم. يارين شهرده كلميهجكم. اوغلام اوكه واردى قيزك انى اوطهيه كوتررر اما هيچ بر شى ويرمدى. اتمكجى ايمك ايتمكه شهردن كليور يارين كيرو كتمك استر. سزه ارپه كتورمدم دون بازارده ايو ارپه صاتلمدم. اوقومقه وقتم اولدى. بر از كزمكه استرم حاضرميسكز. بو ادم يولنه كيدرايكن بر سمز قاز كوروب المقه استردى اما قاز صاحبى صاتمقه استرمدى. شهره كلرم نه اولاجغنى بلمم. قاچ اتك چايرده كوردكمى. بو ادم بر كودكن يوز ايدر و بيك ايدر. نه قدر بن اكا ديدم اما هيچ فايده ايلمدى.

One day when I was returning from your house I met your sister on the road. I wish to go to town to-morrow to buy five horses. I saw a man yesterday in the market preparing barley for sale. Will you come to your brother's house to-morrow? I do not know, when I come back from the market I may not have time. If you should have time come.

The power, possibility or impossibility, necessity, desirability of an action is expressed by the use of ممكن *mumken*, قابل *kabul*, possible, or كرك *gerek*, necessary, with the substantive verb.

كرك در *gerek dir*, it is necessary.

ممكن دكلم *moomkin deyel im*, I am not able.

When these are followed by a verb, the verb may be placed in the subjunctive, and is preceded by كه: Ex. كرك كه سوه *gerek keh seveh*, he must have. Without the كه it is written سوه كرك *seveh gerek*, and has the same meaning.

It is more commonly, however, in the infinitive; as, اول قتل اولنمق كرك در *ol katil oolinmak gerek dir*, he must be killed.

It will be remembered that the impossibility of performing an action may be expressed by the verb terminating in ەمك, etc.

It is to be noted that قبلی *cabuly* is sometimes used for the substantive قبللق *kabillek*, possibility.

قبلی یوق *kabily yok*, there is no possibility, instead of قبل دكل در *kabil deyel dir*, it is not possible.

بلمك *bilmek*, to know, is used to express possibility, power, etc. When used in this sense, the verb which in English follows it, is placed first, and is in the subjunctive.

نه اوله بلور *neh olleh bilur*, how can it be?
كله بلمك *geleh bilmek*, to be able to come.

From nouns substantive and adjective by the addition of لك, لق, نمق, لامق, لنمق, verbs are formed.

كور *keur*, blind; كورلمق *geurleumek*, to become blind.
بوش *bosh*, empty; بوشلنمق *boshlinmek*, to empty.
ات *at*, horse; اتلنمق *atlanmak*, to ride.
توز *tuz*, salt; توزلامق *tuzlamak*, to salt.

In some cases one letter or more of the word is changed or retrenched: بيوك *buyuk*, بيومك *buyumek*, to increase; from كوچكلك *kutchuklek*, smallness, كوچكلنمك *kutchuklenmek*, to become little, كوچكلتمك *kutchukletmek*, to make little: from باش *bash*, a head, بشلمق *bashlamak*, to begin.

In some words the final letter of the noun is changed in forming the verb; as, كوز *guz*, the eye, كورمك *geurmek*, to see; سمز *semez*, fat, سمرمك *semermek*, to become fat.

## Vocabulary.

زيرا *zira*, because.
يوك *yuk*, load.
برى *beri*, . . . اكارى *añaroo*, on one side, . . . on the other side.
چاغرمق *tchaighermak*, to call out.
فى الحال *fil-hal*, immediately
اغر *aghir*, heavy.
قويون *koyun*, sheep.
سورى *sury*, a flock.

## Exercise XI.

شهره كتمكه استرم اما ممكن دكل در اوغلانمى اتمك ويرلنى
كتورمكه ممكنمى در بو بر قيرلهمز طاش در قارندشمك اشتدوككز

زمان اومه کل زیرا شهره کلمکم کرك در. بو کون چقمش ایدم چایره کلوب اتلرمی بوله بلردم. بو ادم اومه کلوب چاغرمقه بشلدی. شهره کلوب کیرهمزز و فی الحال اوکه کیتدم. چاغرلمیان یرده کوریك وار چوق بلن ادم چوق سویلمز. بو ادمه دیمشم اکر بو یوك سکا اغر ایسه بکا خبر ایله. کمسه خلقك دلندن خلاص اولمز. کیم بری دیر کیم اکاری دیر.

## POST-POSITIONS.

The particle supplying the place of the preposition in English follows the words governed by them in the Turkish language. ده *deh* and دن *dan*, used in forming the locative and ablative cases, are examples of them. Those most commonly in use are—

(1) بله *bileh* or ایله *ileh*, with. (2) کبی *gibi*, as.
(3) ایچون *itchun*, on account of. (4) سز *siz*, without.
(5) دك *dek*, as far as. (6) یقین *yikin*, near.
(7) قارشو *karshoo*, opposite. (8) کوره *guereh*, according to.
(9) صکره *soñra*, after. (10) برئی *beru*, since. (11) اول *evvel*, before.

Of these, the first four govern the nominative, but the first three may take the genitive, those following them from (5) to (8) take the dative, the last three take the ablative.

بزم ایله *bezem illah*, with us.

ایله *illeh* is used to denote the instrument with which an act is performed: قلم ایله یازدم *kalem illeh yazdem*, I wrote with a pen. بندن صکره *benden soñra*, after me. اومه یقین *evema yikin*, near my house.

تا *ta* often precedes the word followed by دك *dek*: تا یاریه دك *ta yariyeh dek*, as much as a half. Though without the تا the meaning would be the same. The تا is, in fact, a Persian preposition with the same meaning as دك.

بابام ایچون *babam itchun*, on account of my father. This particle also goes with verbs: کورمك ایچون *gurmek itchun*, in order to see; سویلدك ایچون *sueldek itchun*, from having spoken.

The following particles are of the same class as the above, but they can take pronominal affixes, and are then declinable:—

ارا *ara*, among. ارت *alt*, under. ایچرو *itchery*, in.
ارد *ard*, behind. ایلرو *ilery*, before.

Ex. ارامزدن *aramizdan*, from among us; اوك ایچروسنه کیرمك *eveñ itcherusineh germek*, to go in the house.

A few foreign prepositions are in use:—

از *az*, from. با *ba*, with. به *beh*, in. بی *by*, without.

## Tale III.

بو شهرده بر [1] دانا [2] پیلر وارایدی و انك بر اشکی وارایدی دایمه ایدردی که بو بنم اشکم شاهك وزیرلرندن [3] عاقلدر دیردی بر کون بو [4] خبر شاهك [5] قولاغنه [6] ایرشدی پس شاه اول پیری [7] حاضر [7] قلدردی و دیدی نیچون بو [8] ما [8] لایعنی سوزی سویلرسن پیر دیدی ای شاه بو سوزك [9] معنیسی وار مالایعنی دکلدر [10] غایت [11] تجربهم واردر اکر شاه [12] قاقمزایسه [13] دیه‌یم شاه [14] ایت دیدی پیر ایتدی ای شاه بر کون بن اول اشکمه [15] بنوب بر کوپریدن [16] کچردم [17] ناکاه ایاغی بر [18] دلوکه کچدی [19] سرنکون [19] یقلدی [20] هزار [21] حیله ایله [22] خلاص [22] ایلدی هر [23] بار که [24] کبه اول کوپری دن کچر دلکه [25] یقین وارمیوب [26] ایراقدن کچر ای شاه سنك وزیرلرك هر زمان [27] طوتوب [28] مالنی الورسن [29] عزل [29] ایدرسن کیمینی اولدررسن اما هیچ قورقمیوب کنه کچر بنم اشکم برکز دوشمکده ایرق. اول دلوکدن کچر.

[1] sagacious [2] old man [3] intelligent [4] news [5] ears [6] reached [7] caused to come into his presence [8] very meaningless [9] sense, meaning [10] greatly [11] proof, experience [12] should not be angry [13] (I will say) that I may say [14] speak [15] mounting [16] passed over [17] suddenly [18] a hole [19] he fell down in a heap [20] a thousand [21] artifices [22] saved himself [23] time [24] again [25] near [26] far off. [27] arrest [28] property [29] depriving of place.

## ADVERBS.

Many substantives and adjectives are used as adverbs:—

Ex. بوکون *boogoon*, to-day. کیچه *getcheh*, by night. از *az*, little.

Adverbs may be formed by the addition of جه *dje* to nouns:

كوپكجه *keupekdjeh*, like a dog; ادمجه *adamdjeh*, after the manner of a man. They may be formed, too, by the addition of انه *aneh*; as, دوستانه *dustaneh*, in a friendly way. They are also formed by the use of some of the post-positions, ايله *illeh*, دن *dan*, etc.; as, بردن *birdan*, once.

### Vocabulary.

| | |
|---|---|
| نقل ايتمك *nakel etmek*, to relate, to tell a tale. | حيران *hiran*, astonishment, admiration. |
| نته كم *niteh kim*, as, like as. | اولمك *oolmek*, to die. |
| تا *ta*, that, so that. | كراطوتمق *kiratutmak*, to hire. |
| دلى *dily*, fool. | وارث *wariss*, heir. |
| دكمك *dikmek*, to attain. | صره *sureh*, purse. |
| يل *yil*, year. | منفعت *menfa'at*, profit. |
| ياش *yash*, age. | مصرف *massraf*, expenditure, loss. |
| ليره *lereh*, pound. | |

### Exercise XII.

دلى كبى سويلر اما عقللو كبى ايدر. بو سوزلرى سويلدى تا بلهسن كه اوغلانك عقلسز در. بنم اوعلانم يوقدر كه بندن صكره وارثم اوله چون اتى دورت ياشنه دكدى اك ايو اولدى هر كم كورايسه حيران اولدى اما اوچ يلدن صكره اولدى. بر كشينك بر قيون سوريسى اولسه اندن بر قره اولسه اول سوريده جميع قيونلر قره اولورمى يوخسه اولمزمى. هر شهرده او ياپمقه بشلدى. بن اكا نيچون بويله ايدرسز صوردم. سنك ايلرو كيتمهك ايچون سكا نقل ايده‌جكم.

### Exercise XIII.

دوغرو سويله هيچ كمسيه بو چچكى كوسترمديكمى. سويله بقهلم سن بو اتده نقدر ليره استرسن. اكر اسلامه كيرر اسلامك مسلمينه اصلا بر منفعتى يوق در و خريستيانلره بر مضرتى يوقدر. بر يوز غروشك صره‌سى المدن دوشدى. سن كيمسك. سن بنم خدمتكارمسن بن سز بش ليرا ايله كرا طوتدم.

### Exercise I.

A rich man. Good men. A fat goose. Idle boys. A big boy. A little girl. The city is large. This barley is bad. This soup is cold. The shop is far. The woman is ill. Iron is hard. The good man is just. Rich men are idle. The plate is clean. This grass is green. The knife and the glass are black. The goose and the hare are white. The head of the horse is pretty. This man's cow is sick. The man and the boy are in the house. The boy's knife is in the chest. The village is far from the city. The shops of this village are little.

### Exercise II.

This soup is very cold. A goose is bigger than a hen. This ass is very large and the horse is small. The fish's head is larger than the plate. The city is larger than the village. This city is very pretty. This knife is the very best. This girl saw a red box. The man gave the boy a black box. This man saw a white fish. The cow of the man is in the village.

### Tale I.

One day some village Turks went to the market town. When they got near their village on their return they became hungry, and ate some bread and onion. Now the onion was very strong, and made the Turks' eyes water. Now the little boys came to meet their fathers, and they saw that from their eyes tears were flowing. 'They are weeping because some one is dead,' they thought; and without asking for news, they ran off, and coming to the village, 'Somebody is dead, our fathers are coming in tears,' they said. The women on this, coming out of their houses, made lamentation, and went to meet their weeping husbands. When the Turks saw them in this state they too thought that some one was dead, and began to weep; and as many peasants as there were, collected in the village, and raised a mourning such as it is impossible to describe. At length the fathers of families meeting together, saying to one another, 'It is the will of God, we must bear it patiently,' became calm. The Turks who came from the

market, asked, 'Who is dead in the village?' They replied, 'Thank God, in the village no one is dead;' 'but in the city, who is dead?' They too reply, 'No one is dead.' They enquired, and they discovered that the whole happened through their belief in the words of the boys.

### Exercise III.

Who is this? It is my sister. Where is the boy's father? He is in my house. The Englishman gave my book to his wife. Your shop is large. The window of your shop is fine. This man took my box. Where is he? He is in the city. Your horses are very good. Our horses are larger than their asses. Who has come? He saw your brother. Whose house is this? He gave it to me himself. He gave me the knife from his own box. Your father gave me this. It is the man whom he saw. Who has come? Our brother has come from the village. The road from my house is bad. No one has come. A man gave me the other books. Is everything ready?

### Exercise IV.

Have you a sister? Have you hope? How many men are there in this city? What book is this? To whom did he give it? Have you a little bread? How many legs has a horse? Your dog has four legs. My books are in the other room. Are these horses here yours? This is my horse, is it not a large one? How much is this fish? Some one has come from the city. Whoever is in the house is idle. A little water is better than a great deal. The flesh of this goose is very dark. He gave this boy a knife, the other he gave a book. Are the horses ready? My horses are ready, but your horses are in the village. An egg to-day is better than a fowl to-morrow.

### Exercise V.

Fourteen boys and twenty-five girls. How many dogs have you? I have six dogs. On each of your feet how many toes have you? On this foot I have five toes and on the other also I have five toes. In this field there are two hundred horses, and the field is very large. This flower is not beautiful. He gave the children two

roses each. The master of the house has sent two horses into the field. There are five dogs here, some of them are white, and some of them are black. What beautiful roses you have.

### Tale II.

In Egypt there was a king who had an able vizier, and the prophet was always at his side. One day the vizier thought over worldly affairs, and he saw that it was impossible for any one to trust to them. So he gave up his office and retired to a quiet spot, and gave himself up to devotion. A little time passed, and the prophet did not visit him. This astonished the vizier. One day he saw the prophet again. The vizier said, 'When I was vizier you never left my side; now that I give myself up to God's service, why have you not come?' The prophet replied, 'You in appearance discharged the office of vizier, I did it in reality; now that you have retired from the place, I have not come to you.' When the vizier heard these words from the prophet, he went and asked for the vizierat again, and received it, and again the prophet came to him always.

### Exercise VI.

Are you not ill? He is in the city. Our horses are in the field. Is your garden pretty? My garden is very pretty. Are you a gardener? I am not a gardener, but I have a great many very beautiful roses. How much tobacco have you? I have a quantity in the city, but here only a little. Give me a little. In a house salt is necessary, salt is necessary for every one. You are my friend's son. Is the child fearless? It is very fearless, but it is not intelligent. Is not this kennel very large? The kennel is not small. There are my three dogs and somebody's donkey in the kennel. Have we anything in the house? One day there was an Englishman in the city. There is nothing in the shop. This rich man had a large house. Is your dog in the house? It is not in the house, it is in the garden.

### Exercise VII.

The men are coming from the city. This boy said to the man, 'Come.' I showed him the book. I saw your book, but it is not

pretty. I am cutting the bread, and it is very bad. The other man saw it in the city. The baker eats bread. The Frenchwoman cooked the meat. The child fell from the roof of the house. This man will show you the way. You will see my father in the city. I will send his box to the village. Many from the city and the village will enter this house. Are many men coming from the city? Have you not seen a great number on the road? No, Sir. A man has gone into the house. Because he loved the girl he came into the house. Who are you? I am the man who brought the box.

### Exercise VIII.

Open the door. Take the book. We looked at the man, but there was nothing in his hand. We took my book from the girl. The boy found the knife in the house. I will put the eggs in the box. Let us break the bird's eggs. I am looking for my friends in the city. Your boy has spoilt my book. The men were afraid of your dogs. I saw a man lying on a bed. Your friends will find my beds in the city. The man looking for bread opened the box. We have received nothing from the city. I was afraid of spoiling the book. I escaped from the city. Look! on the road there are two men on horseback, I think that they are two friends of mine. What is there in the shop? What do you want, Sir? I wish to buy some books. We are the sons of the man who escaped from the city.

### Exercise IX.

This boy killed my dog. Thirteen children will assemble in the house. Let the horses be ready quickly. It is very cold to-day. I saw the people collecting together. When (at what time) did it happen? As I was coming to your house I saw them collecting. How many men did you see? One hundred and twenty or one hundred and thirty. One day I got on my horse, and on the way to the city I met three wolves, my dog ran away and I began to get frightened. Shall I have time to come from the city? Had he not three horses in the village? If you should have good horses take care not to sell them (beware that you may not sell them).

## Exercise X.

One day, in the village, I bought ninety eggs for ten piastres; yesterday I did not find twenty. To-morrow I shall not go to the city. My boy went to your house; your girl took him in a room, but gave him nothing. The baker is coming from the city to make bread, he wishes to go back to-morrow. I have not brought you any barley; yesterday in the market there was no good barley sold. I had no time for reading. I will walk a little, are you ready? This man saw a fat goose on the road and wished to buy it, but the owner of the goose did not wish to sell it. I go to the city, what will happen I do not know. How many horses did you see in the meadow? This man if he sees one, says a hundred or a thousand. How often have I told him, but it is no good.

## Exercise XI.

I wish to go to the city, but it is not possible. Is it possible to send my boy to fetch the bread that is given? This is a stone that cannot be broken. At the time that you hear of my brother, come, for I must come to the city. To-day I went out, on coming to the meadow I could not find my horses. This man began to call out when he came to my house. Coming to the city we were not able to enter it, and I immediately went to your house. Dogs are where they are not called for. Men who know much do not say much. I said to this man, 'If this load is heavy, tell me.' No one can escape the tongue of the world. Some take one side, and some take the other.

## Tale III.

In this city there was a sagacious old man who had an ass. He continually said, 'My ass is wiser than the Shah's ministers.' One day the report of this reached the Shah's ears; then the Shah caused the old man to be brought before him, and said, 'Why do you say these very stupid words?' The old man said, 'O Shah! there is truth in the words, they are not meaningless, I have frequently experienced it; if the Shah will not be angry I will tell him.' The Shah said, 'Tell me.' The old man said, 'One

day, Shah, mounting my ass, I passed over a bridge, suddenly his foot went into a hole, he fell headlong, and saved himself with the greatest trouble. Every time that again he passes over that bridge, he does not go near the hole, but passes it far off. Now, Shah, you are always arresting your viziers, appropriating their property, depriving them of their places, and some of them you put to death; but fearing nothing, they come again. Now my ass once only falling, goes no more near the hole.'

## Exercise XII.

He speaks like a fool, but he acts like a wise man. He said those words that you might know that your son is foolish. I have no son who can be my heir after me. When his horse was four years old, it was very good, every one who saw it was astonished, but three years afterwards it died. If a person have a flock of sheep and one of them is black, does this make all the sheep in the flock black or does it not? He began to build a house in every city. I asked him, 'Why do you do this?' For your advancement I will tell you a tale.

## Exercise XIII.

Tell the truth, you have not shown these flowers to any one? Speak, let me see how many pounds you want for the horse. If he enter Islam the Mussulmans will gain nothing, and the Christians will lose nothing. A purse with a hundred piastres in it fell out of my hand. Who are you? You are my servant, I have hired you for five pounds.

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